

A DISCOVRSE

occasioned vpon the

late defeat, giuen to the Arch-rebels,

Tyrone and Odonnell, by the right

Honourable the Lord Mountiory, Lord

Deputie of Ireland, the 24. of Decem.

ber, 1601. being Christmas Eane:

And the yeelding vp of Kinsale shortly after
by Don Iohn to his Lordshippe:

By RAPH BYRCHENSHA Esquire, Controller
Generall of the musters in Ireland.

Si Deus nobiscum, quis contra nos?

Scene and allowed.



LONDON

Printed for M. L. and are to be sould in
Saint Dunstons Church-yard.

1602.

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¶ To the Right Honourable L. Charles
Blunt, Baron of Mountioy, Captaine
of the Castles and Ports of Porchmouth,
L. Deputie of Ireland, and knight of the
most Honourable order of the
Garter.



Y your Lordships and the rest
of the Councels Letters at
Kinsale, bearing date the 27. of
Decemb. last, 1601. directed to
the right H. the Lord Chaun-
celour, and the rest of the pri-
uie Councel here. your Lord-
shippe aduertised your happy
and blessed successe (by Gods
most gracious prouidence) obtained ouer the Arch-re-
bels *Tyrone*, *Oddonell*, and the rest of the rebels and Spa-
nish inuadours, vpon Christmas Eaue, being the 24.
of *December*: which most famous victorie and great hand
of the Almighty, I had aduertisement the sixt of this
present, that 14. Priests of the rebels were disperfed a-
broad, to perswade and incense the vulgar and common
sort, that the rebels & Spanyards receiued no such losse
or damage as your Lordships said Letter deliuered: nor
as the common brute most confidently conceiued and
knew to be: by which practise they meant the more sound-
ly to holde in and continue their faction. Whereupon I
thought it both reasonable, and a discourse agreeing to
the nature of trueth, to make knowne to the world, that

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the rebels losse & damage was not lesse then your Lordships said Letter mentioned, but in higher measure and greater prejudice to thē then that Letter expressed: whereby the world may see the falshood and deceit of these beastly Priests, & the drift of these rebels and traitours to drawe vnconstant men and wauering subiectes to their cursed purposes: I confesse I haue very coldly & barely handled this subiect, and rather dimmed and diminished the worth & dignitie thereof, then beautified and adorned the same with matter or method: wherein I humbly beseech your Lordshippes pardon, as also in my boldnes in presuming vpon so nice an argument. But pearles and precious stones require no ornaments to set them forth: neither doth the originall cause of my writing, neede or aske any flourish my selfe or any other mortall man can make in the same, being a worke directed and purposed by the power & strength of Iehoua, the great God of heauen and earth: and effected & performed by your Lordships valour and worthinesse, being Gods instrument appointed for the accomplishment thereof: which are matters more then sufficient in themselues to recommend the cause to the world. And so in all humble manner I wil leaue my poore labour to your Lordships Honourable liking and fauourable censure, and your Lordships person to be protected vnder the blessed wings of the Almighty. From my house in *Dublin* the 30. of *Ianuary*. 1601.

*Your Lordships most humble in all duty
and service, Raph Birchenha,*

**To the Reader, whether counterfeit or dis-
sembling Papists: open or publike Recusants: or
what kinde of Papists soever.**



BEcause the Subiect, wherenpon I chiefly haue framed this discourse, aimeth only to lay open the mercifull hand of God lately shewed to the *Queenes* most excellent Maiestie, and performed by her loyall and faithfull Subiect the *L. MOUNTIOYE*, *L. Deputy* of this Land, against the insolent, traiterous, and rebellious vsurpation of Tyrone, Odonnell, and all other open and discovered rebels: And that among other his colourred and shadowed courses for his rebellion, this principally was one: namely, to reforme religion, and for his and their conscience sake. Whose religion (if he haue any at all, as I assure my selfe he hath none) is but meere Atheisme, and himselfe a damned slave in hell, without hartly repentance and speedy conuersion. And for that the religion whereof he makes outward shew & profession, is according to the Romish Church, taught, deliuered, and brought hither into this Realme of Ireland from the shambles & slaughter-house of soules, I meane the Church of Rome: and maintained, defended, and earnestly urged by Antichrist the Pope of Rome, that man of sinne: and by his fugitiues, riuagates, and traiterous male-contented subiects of all Princes in Christendom flocking still thither: I meane his Seminaries, Iesuits, Priests, and Fryers: Who closely creepe and steale into this Land in disguised and counterfeited manner: and by whom infinite soules of men haue beene and are seduced and drawne away from the true worship of God, and obedience of his will, to follow tradition, superstition, and mans inuention, to the great danger of their soules, without speedy amendment. In regard whereof, it may please you with patience and in brotherly loue and affection: which euery faithfull and true Christian ought to haue, the one with the other, but with a single eye and well disposed hart, consider of these speciall points insuing: by

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which the Church of Rome is made so glorious, and which heads are also so stily and stoutly maintained and taught by that side: and then to iudge and censure whither the Church of Rome be the true spouse of Christ or no: or whether on the contrarie, it be not the false Church, and the apparant sinke and synagoge of Sathan.

I

First then, whereas the Church of Rome will haue their Church to be knowne to be the true Church, by the visibilitie, antiquity, and multitude thereof, and so to be seene with the outward eye, and pointed at with the finger: yet you shall finde that visibilitie, antiquitie, and multitude are not the markes of the true Church: but a little flocke few in number, and yet of greatest antiquitie: as by these places foorth of Gods word may appeare. For I pray tell me where the Church was visible, when being assembled at Ierusalem, there arose a great persecution against it, insomuch as they were all dispersed and scattered? And let them tell me, where, or how the Church was

A&C. 8. 1.

Matth. 13. 17. visible when Christ was smitten, and all the rest was scattered and Reuel. 12. 6. 7. hid, and concealed themselves. Doth not S. Iohn in his Reuelation testifie expressely, That the Church of Christ, signified here by a woman, fled into a desert or wildernesse, where she had a place prepared for her of God, and where she could not for a certaine season be found of the persecutors? Where was the Church in the time of

1 Kings. 19. &c.

2. Kings. 16.

Elias the Prophet? When he said, They haue forsaken thy covenant, they haue destroyed thine Altar, and slaine thy Prophets with the sword, and I am left alone. Again, it is written in the 2. of Kings the 16. that vnder the raigine of Ahas, there was taken a patterne of the Altar of the Idolaters of Damascus, and Vrias the High Priest remooued the Altar of the Lord. Whereby it appeares that the Priesthood was corrupted, the Altar remooued, and consequently the sacrifice ceased. Now I trust there is no Papiſt so impudent to say, that either the true Church was in the Scribes and Pharisees, or in the time of Ahas, Manasses, and many other Kings of Israell, so visible and populous as they would haue it: but that the Church of Christ were in that small number, where soeuer dispersed.

Secondly, the Church of Rome holdes that ignorance is the mother
of

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of deuotion: but Christ saith ignorance is the mother of error: saying, You erre not knowing the Scriptures: and Christ biddeth the people to search the Scripture. Paul commaunded that the word of God should dwell plentifully in the people, whereby they might teach themselves: and the Berenas examined the Scriptures.

Matth. 22. 29.
Ioh. 5. 39.
Coloss. 3. 16.
Ags. 17.

Thirdly, the Church of Rome teacheth, that the Scriptures ought to be taught in a strange tongue. Saint Paul saith: He that speaketh in a strange tongue; speaketh not vnto men, but vnto God, for no man heareth him, howbeit in the spirit he speaketh secret things. He that speaketh in a strange language edifieth himselfe. I would that you all spake strange languages, but rather that you prophesied. For greater is he that prophesieth, then he that speaketh diuers tongues, except he expound it, that the Church may receiue edification. And now brethren, if I come vnto you speaking diuers tongues, what shall it profit you, &c. Moreover, things without life which giue a sound, whether it be a Harpe or a Pipe, except they make a distinction in the sound, how shall it be knowne what is piped or harped? So likewise yee by the tongue, except you utter words which haue signification, how shall it be understood what is spoken, for you shall speake in the ayre.

3
1. Cor. 14.

Fourthly, the Church of Rome doth teach there is a Purgatorie. Christ in the Gospell sheweth onely two places, namely heauen and hell: Christ said to the sheefe, This day shalt thou be with me in Paradise. Christ saith, Verily, verily, I say vnto you, he that heareth my words and beleueth him that sent me, hath eternall life, and commeth not into condemnation, but passeth from death to life. Saint Paul saith, I couet to be dissolued and to be with Christ. Again, For we know, that when this earthly tabernacle of ours is dissolued, we haue a building of God not made with hands, but eternall in the heauens. Again, Blessed are the dead which die in the Lord, from hencefoorth they rest from their labours, and their workes follow them. And Saint Peter telleth the Saints and children of God, and assureth them of it, That the end of their faith is the saluation of their soules.

4
Luk. 16.
Luke. 23. 43.
Ioh. 5. 25.
Phil. 1. 2. 3.

2. Cor. 5. 1.
Reuel. 14. 13.

1. Pet. 1. 9.

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5
Gen. 6.
Ier. 7.
Rom. 3. 10.
Heb. 11. 6.
Rom. 14. 23.
Ioh. 15. 1, 2.

Fiftly, the Church of Rome teacheth, that since the fall of Adam man hath free-will: Whereas God saith, After that time that the imaginations of mens harts are onely euill euery day. Christ saith, No man can come vnto me, except the father draw him. Againe, Conuert thou me and I shall be conuerted. Also, There is not one that doth good, no not one. Againe, Without faith it is vnpossible to please God: And againe, Whatsoever is not of faith, is sinne: Also, Except men be ingrafted into him, they can bring foorth no fruits: besides many places to like effect.

6
Matth. 26. 27.
1. Cor. 11. 23.
28.

Sixtly, the Church of Rome deliuereth the Sacrament but in one kinde, namely bread: Christ saith, Drinke yee all of this cup. Paul 1. Corintians 11. 23. 28. saith, Let a man examine himselfe, and so let him eate of this bread, and drinke of this cup.

7

Seuenbly, the Church of Rome holdeth transubstantiation in the Sacrament, and this they would seeme to ground vpon these words: This is my body, which they will haue to be expounded literally: but why then doe they not expound the other words of Christ literally also concerning the cup? For the text saith in the 27. and 28. verses, that He tooke the cup and said, This is my blood: I am sure they will not say that the cup was the blood of Christ, (as the words be,) but they will graunt a figure in those words: namely that by the cup is meant the wine in it: if then they will admit a figure in this, why may there not be a figure in the other: namely, This is my body, should be vnderstood thus: This bread is a figure of my body, (which was broken for you.) Circumcision was called the Lords covenant, when indeed it was not the covenant: So likewise the Paschall Lambe is called the Passeouer, when indeed it was but a signe of the Passeouer. Christ saith, Doe this in remembrance of me. And Saint Paul saith plainly and expressely, 1. Cor. 11. 26. 28. that the communicants doe eate bread: and therefore it remaineth bread after the words of consecration. For if it were transubstantiated into the body of Christ, then were there no bread to eate, but the body of Christ is the thing that should be eaten: but none doth eate the very body of Christ. For if euery communicant did eate the very body of Christ naturally,

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naturally, carnally, and really (as they grossly suppose,) Christ should haue a number of bodies, which is palpably absurd and monstrous to thinke. Besides, if Christ gaue his body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang upon the crosse on the morrow. Moreouer, S. Peter saith, Acts 3. 21, that as touching the body of Christ, The heauens must containe him to the end of the world.

Eightly, the Church of Rome holdeth the Pope hath authority to depose Kings and Princes. God deposeth the mightie from their seates, and exalteth them of low degree. It is God that testifieth of himselfe; By me Kings raigne, and Princes haue dominion. Paul confesseth plainly, that the weapons of their warfare are not carnall, but mightie through God, that is spirituall. And it is manifest by the practise of the Apostles and all their precepts, (commaunding all Christians to obey their rulers, their Kings & Princes, yea though they were persecutors:) & the Apostles neuer had any such authority committed to them. Christ himselfe saith, his kingdome was not of this world: and Christ himselfe refused to be made a King: Christ himselfe also paid tribute vnto Cæsar, and commaunded others to giue the same, and all other duties of subiection and obedience to Cæsar. And Christ hath expressly forbidden his Apostles, & in them all the Ministers of his Gospell, all such dominion & ciuill iurisdiction, saying thus vnto them: The Kings of the nations raigne ouer them, and they that be great among them beare rule or dominion, but it shall not be so with you.

Ninthly, the Pope of Rome holds that he hath power to forgive sinners. But the Scribes, in the Gospell could say, none can forgive sinnes but God. Iob saith, Who can bring a cleane thing out of filthinesse, there is not one. And Esay saith, speaking, in the person of God: I euen I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes. And Paul confidently affirmeth, when he saith, Who shall lay any thing to the charge of Gods chosen: it is God that iustificieth, who shall condemne: it is Christ which is dead, yea, or rather which is risen againe, who is

B.

also

8

Luke. 1.
Dan. 2. 20. &
4. 14. & 21.
2. Cor. 10. 4.
Rom. 13. 1. 2.
3. 4.
1. Pet. 2. 13.
Tit. 3. 1.

Ioh. 18. 36.
Ioh. 6. 15.
Math. 22. 21.

Mat. 20. 25. 26.
Mar. 10. 42. 43.

9

Mar. 2. 7.
Iob. 14. 4.
Esay. 45. 11.

Rom. 8. 33. 34.

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Num. 14. 18.
Exod. 34. 7.

also at the right hand of God, and maketh request also for vs. *Again*, The Lord is slow to anger, and of great mercy, and forgiving iniquitie: *And in* Exod. 34. *God speaking in his owne person, said: that he reserueth mercie for thousands, forgiving iniquity and transgression and sinne: besides infinite places to like purpose.*

10

Tenthly, the Church of Rome doth teach that the Scriptures containe not all things necessary to saluation: but their unwritten traditions must (as they say) be all receiued with equall and like authoritie, for so hath the Councell of Trent determined. But S. Iohn saith that These things are written that yee may beleue, and that in beleueing yee may haue life eternall: And S. Paul saith, that The

2. Tim. 3. 15.

Scriptures are profitable to reprocue, to teach and correct, to instruct and perfect the man of God: and further, that The Scriptures are able to make men wise vnto saluation: and God himselfe doth say, Yee shall put nothing to the word which I command you, neither take ought there-from: Again, Whatsoever I command you, that take heed you doe, put nothing thereto, nor take ought there-from. And S. Iohn in his Reuelation saith, that If any man shall add to this thing, God shall add vnto him the plagues which are written in this booke, and shall take away his part out of the booke of life. I might yet add further touching the offices of Christ. for that the Church of Rome will yeeld that the office of Christ consisteth in these three points: namely that he is both a Prophet, a Priest, and a King: which in words they will acknowledge, but in deeds and veritie they doe not. For how miserably and wickedly the Church of Rome hath mangled and defaced the reuealed will of this sacred Prophet, their unwritten traditions, popish canons, and their owne deuises makes too apparant. Touching his Priesthood, which consisteth in two things, namely, the offering up of himselfe once, for a full, perfect, and sufficient sacrifice: and his intercession to his Father, which remayneth to the worlds end, is so pitifully defrauded, abused, and dishonoured by them, as no pen with any modestie can set downe: as by their Purgatorie pickepurse, their propitiatorie masses for the quicke and the dead, the blasphemous titles attributed to the Virgin Mary: namely, they call her the

Deut. 4.

Deut. 12.

Reuel. 22.

To the Reader,

the *Queene of heauen*, the *gate of Paradise*, their *life & sweetnes*, the *treasure of grace*, the *refuge of sinners*, & the *mediatrix of men*: and not onely to her, but to *saints departed* they intreat with like *intercession*, and holde them their *mediators*. Touching how they deale with *Christ in his rule and gouernement*, the *Pope* he will raigne in *mens consciences*, & he will be tituled with *Holy*, vniuersal mother Church which cannot erre, *Holy father the Pope*: *Bishop vniuersall*: *Prince of Priests*: *Supream head of the Church*: *Vicar of Christ*: & The admiration of the world, &c. Touching his *iurisdiction*, he challegeth to himselfe both the *swords*: that is, both the *keyes of the spiritualltie*: and the *Scepter of the laitie*, not onely subduing all *Bishops* vnder him, aduancing himselfe aboue *kings* and *Emperours*, causing some of them to lie vnder his feet, some to hold the *stirrop*: *kings* to lead his horse by the *bridle*: some to *kisse his feet*: placing and displacing all degrees of people: pretending power and authoritie to inuest *Bishops*, to giue *benefices*, to spoyle *Churches*, to giue *authoritie* to binde & lose: to call *generall Councils*: to set vp *religions*, for *sanctifying* *Saints*, to take *appeals*, to binde *consciences*, to make *lawes*, to dispense with the *law & word of God*, to deliuer from *purgatory*, and to command *Angels*, &c. Whereby appeares, as he presumeth to go beyond *Christ in this world*, so would he if he knew how also expulse him from *heauen*. And now gentle Reader, in equall ballance, single eye, and honest heart, censure whether the *Church of Rome* be the *spouse of Christ* or no: & whether the word of *God* allow & warrant his doings. I cannot stand longer to inlarge of his doctrine (which is most *inurious to Christ & his Church*: nor lay downe his life, which is most *deseftable to all men* that hath any sparke of the true knowledge of *Gods word*:) but abruptly hasten to an end, because you may perceine I haue but in brieft past over the particulars: for to discourse of these point would aske large volumes, not doubting but all indifferent men, may thereby behold vpon what rocke these *Arch-rebels* build their rebellion: if it be true as they say, that it is undertaken in regard of religion & their conscience: also that all men, of what condition soener, who hath ben & is lead still on to daunce after the pipe of priests, Iesuits,

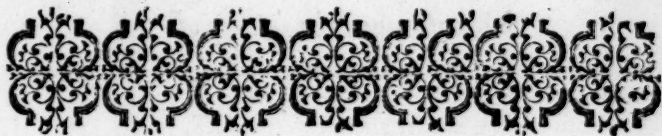
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and Seminaries, who outwardly carry a shew of godlinesse, but inwardly are ravening and denouring Wolves, may see what ground and warrant they find in Gods word, to approoue and allow their actions and lines, in defending, maintaining, and setting forth the kingdom of their master Antichrist the Pope, the diuels sworne champion: whose creeping in corners, whose oyled mouthes, whose outward holines, whose monstrous hypocrisie, whose masses, whose dirges, whose beades, whose crucifixes, whose prayers, whose voves, whose whippings, whose crosses, Agnus deis, and perswasions, hath but hitherto brought forth rebellion, disobedience to Prince, breach of Lawes and gouernment, burning, wasting, spoyling, robbing, and in generall almost an utter ruine and waste of Ireland. Therefore in the feare of God, now come from them, and while it is yet day walke as it becommeth the Children of light, turne from these seducers, their cursed doctrine and superstitious ceremonies, and imbrace the pure milke of Gods most blessed word, and willingly, readily, and thankfully come to heare the same preached and taught, which will be the perfect path for to lead you, the strong sterne to guide you, the lantern to light you, and the meane by the mercy of God to saue your soules. For which euery faithfull Christian doth daily pray.

Yours in the Lord, if you be the Lords.

Ralph Birchenhead.

A DIS-



A
DISCOURSE OCCASIONED V-
PON THE LATE DEFEAT GIVEN
to the Arch-rebels TYRONE and O'DONNELL, by the
right Honourable the Lord MOUNTJOY, L. Deputy
of Ireland. And the yeelding of the Spaniards to
his Lordship.



Onder to men, worlds glorie, mightie Lord,
Earths monarch, Prince of thrones & powers all,
Peerlesse for praise, famous in factes and deedes,
Guider of Angels, aide of mortall men:
Whose little finger swayes both sea and lande,
And turnes the globe of heauen with his hand.

To gloomie earth all darke and voide of forme,
His blessed breath did giue a happie shape:
His onely word made Sunne, the Moone and Starres,
And at his will, beaſts, fiſh, and foule tooke life:
Nothing there was, or is, or that ſhall bee,
But his ſtrong hand doth guide and rule wee ſee.

When *Lucifer* great Prince of hell had ſalne,
And mad in malice, wrought mans ouerthrow,
Iehonas hand the inſtrument did frame,
To vanquiſh Sathan through the womans ſeed:
Sweet Chriſt: Chriſt Ieſus was the onely meane,
That bruiſ'd his head, his heele, and kingdome cleane.

A discourse vpon the defeate of

Great was the iudgement this immortall God,
Vnto the first age for their sinnes did shewe:
Most fearefull floods from heauen windowes fell,
That fiftene cubits mounted boue the earth:
All drowned were, from death not one could part,
But eight, which were inclosed in the Arke.

VWhen *Amrophell, Aroch*, and *Tydall* kings,
VWith *Chedor, Laomer* king of *Elam* too,
Made bloodie warre gainst *Bera* Sodom king,
And other Peeres that rulde Gomorah then:
In that same valley which men Siddim call,
King *Bera* and his Peeres were vanquisht all.

These fierce inuaders hauing conquest got;
In triumph beares the spoile and prey away:
But loe, beholde, the Lord did raise vp strength;
Old *Abraham*, who with three hundred men,
Fought with these kings, and made them fly amaine,
And so brought backe their wiues and goods againe.

VWhen cursed *Pharaoh* would not giue consent,
The Israelites from *Egypt* should depart,
Though God by *Moyse*s mightie wonders wrought,
To cause him yeeld and giue them leaue to passe:
Yet stubbornly proud *Pharaoh* would assay,
To crosse Gods will and bring them to decay.

But loe beholde, when Israels hope was gone,
And sawe no meane to scape or life to saue,
And bloudie *Pharaoh* bent to take reuenge,
Then would the Lord make knowne he was a God:
At his commaund the sea was made dry land,
To saue his people from inuaders hand,

But

the rebels in Ireland.

But bloudie *Pharaoh* would not yet relent,
Although he saw a miracle so strange,
But boldly ventred with his horse and foote,
Supposing that that way was made for him:
But when in midst thereof his forces came,
The seas made way, and fiercely on them ranne.

When *Korah*, *Dathan*, and bolde *Abiram*,
Rigd vp the furrowes of rebelling harts,
And had two hundred fiftie captaines stout,
To ioyne with them gainst *Moyse* Gods chiefe friend:
Loe what ensued, God hating rebels all,
The ground doth open, they therein doe fall.

When *Arad*, *Sybon*, *Og*, three mightie Kings,
Opposide themselues gainst *Moyse* in like case:
And ramd their gates, and shut vp all the waies,
And with fierce fight the Israelites did charge:
Yet God who alwaies for his people stands,
In battaile gaue these Kings to *Moyse* hands,

When *Eui*, *Reken*, *Zur*, *Hur*, and *Reba*,
Fiue potent Kings of Medianits they were,
Attempting boldly *Phinehas* to charge,
And rankt their forces gainst the Lords elect:
But God that neuer failes to aide the right,
Gaue these fiue Kings to him in the same fight.

When *Moyse* had nigh space of fortie yeares,
Through wildernesse, hils, dales, and mountaines wide,
Gods people guided towards Canaan land,
Moyse departed, *Ioshua* tooke the charge:
And first of all his valour for to show,
He gaue attempt to statelie Ierycho.

A discourse vpon the defeate

But what the Lord appoints must needs be done.
For whome God fights, they sure are to preuaile.
Mans arme and strength is but too weake a stay,
Small is the meanes by which God winnes the field:
The voice of trumpets shouting therewithall,
Made stony walles, and yron gates to fall.

When great *Goliath* prest to plague Gods Church,
VVhose height a cubit fully did containe,
Of brasse his helmet cunningly was made,
His brigandine fise thousand shickels weigh'd:
His speare and shield were all of pure brasse,
His speare in bignes VVeauers beames did passe.

Then high *Iehouah* little *Dauid* brought,
All naked in compare of his strong foe,
Who in the sight of all the standers by,
Into his forehead sent so sound a stroke,
As downe the monster fell vpon the earth,
And *Dauid* there depriu'd him of his breath.

Far more then these Gods register doth yeeld,
That shews his loue and aid to mortall men,
That hath regard vnto his lawes and heaft,
And for his right will wrastle with the proud:
For God regards ne horse, nor speare, nor shield,
For without meanes he makes the stout to yeeld.

Most wicked then are Irish rebels breed,
VVhose lawlesse liues weaues on their web of woe,
VVhose wicked facts *Moab* and *Ammon* passe,
Farre worse then heathen Pagans of the earth,
The onely monsters that the world containes,
And cursed crue whome all good men refraines.

Rebels

of the Rebels in Ireland.

Rebels to God, despisers of his lawes,
Traitors to Christ, depriuers of his right,
Refusing still the gifts of holie Ghost:
Breakers of peace, reiecters of the truth,
Contemners of Gods word and holy writ,
That guides mens liues the perfect path to hit.

Rebels to Prince, rebels to natiue home,
Traitors to Prince, traitors to countries due,
Supplanters of all rule and gouernment,
Infringing lawes, the waste of Common-weale:
The brood of wolues, the elder sonnes of *Cain*,
The impes of hell, and very markes of shame.

Champions of hell, borne with bloodie hand,
Haters of truth, sworne slaues to rape and spoyle,
Authors of mischief: all on murder set,
Masking with faces like strong plates of brasle:
Furies of hell, shaking their dog-eard locks,
Like damned slaues sprung from most curled stocks.

Breakers of wedlocke, wantons in their liues,
Most bred vp bastards from their very birth:
Louers of theft, liuing by theeuing trade,
Idle in life, like beasts fed in the stall:
Falie lying mates, deceitfull and vniust,
Whom God nor man, nor diuell cannot trust.

Idolators, superstitious men,
Falsse worshippers, sworne slaues vnto the Pope,
Trusting to dreames and fained prophecies,
Oseruers of old writs that haue no ground:
More ignorant then beasts are in their kinde,
Willing to lose what chiefe they ought to finde.

A discourse vpon the defeate

Open mainitainers of all runnagates,
As peeuish priests and filthie begging Friers,
Sold Seminaries to the Romish Church,
False traitors to their foueraigne Prince and Queene:
Vilde lothsome locusts crawld from yond the seas,
Whose stinking breaths ingenders sore disease.

That this is true, view Irelands present state,
Which whilome sate in faire and rich attire,
Which whilome flow'd in plentie of the earth,
But now growne naked, feeble, weake and bare :
Who lately held sweete peace both neere and farre,
But now in euery place at deadly iarre.

View now their houses wasted as they lie,
View now their fields all barren round about,
View now their medowes ouergrowne with weedes,
View their high waies vntroden as they are :
All honest trades are ceased very nie,
And plague on plague you perfectly may spie.

The old men wander like as men forlorne,
And women faint for want of some reliefe ;
Yong children starue and pine for bread we see,
Most of the poore resemble death in shew :
In stinking holes and vilde vnseemly place,
Are Cels for such in this their dolefull case.

View well their bogs furd all with bloodie hew,
View well their fastnes of the selfesame stampe,
View well their hedges sprinkled all with red,
View well their brookes how bloodie they doe looke :
The blood that Ireland sheds from day to day,
For vengeance cries to God without delay.

What

of the Rebels in Ireland.

What is the cause this land in such termes stands?
But only that the people fell from God,
And brake Gods Sabbath with a mightie hand,
Forsooke the Preachers of his blessed word:
Apostates the most of them haue plaid,
And will not turne for ought that may be said.

Seminarie priests and lying Friars,
First sware them, that Gods word they shall not heare,
And teach them their oth vnto their Prince
May lawfully be broken when they will:
And swears them, that deuoutly they shall keepe,
What so the Pope of Rome and themselues like.

These are the grounds from whence all mischief spring,
These are the causes that rebellion is:
These are the reasons Spaniards inuade,
This is the matter no amendment comes:
For why, the diuell now is busie still,
To draw all men to chuse what best he will.

O famous Queene, who holds this land by right,
Whose care hath been and is, to cure their sore:
What louing fauours hath her Grace bestowd,
On mightie men, and subiects of this land?
Whose wise foresights in time might stop full well,
The streames from whence these mischiefs so do wel.

But well her Highnesse hath from time to time,
Observed still this nations wandring thoughts,
And scene into their natures and their liues,
Who like yong colts and heifers loue to fling,
That without bits, and bridles, and strong hand,
Will not be held in peace or rest to stand.

A discourse vpon the defeate

The better therefore to instruct their liues,
As louing fathers vse vnto their sonnes,
To keepe them in a liking of good lawes,
And to prouide them tutors of good life :
So did her Grace from time to time elect,
Graue and wise men this land for to direct.

Suffex was one worthie of such a charge,
Sidney another held of good account,
Fitz Williams had the like authoritie,
Lord *Gray* did also rule by like commaund :
Parret was chosen to the selfesame place,
And *Russell* held the sword another space.

Lord *Burrowes* had the soueraigne seate also,
Essex was placed in the chaire of state :
Besides all these Lord Iustices bare sway,
And vnto them graue Counsellors were ioyned :
By whose aduice and gouernment was thought,
Vnto good life that Ireland would be brought.

Besides the charge for these same chosen men,
What summes of gold and siluer hath been spent ?
What masse of victuals forth of England come ?
What store of powder and munition ?
What English blood in Ireland hath been shed,
Since first these Rebels grew vnto a head ?

Besides all this, what Irish euer was,
Vpon complaint vnto his soueraigne Queene,
Of wrongs, of losse, of iniurie sustained,
But in good measure he hath iustice found ?
Iustice and mercie, bountie, loue and all,
Her princely breast hath in this land let fall.

Then

of the Rebels in Ireland.

Then come all Irish borne of honest birth,
In equall ballance lay thy present cause:
Did euer subiects dealt withall as these,
In such vngratefull sort reward their Prince?
No, no, its hard like president to finde,
Subiects to Prince were neuer so vnkinde.

In lieu of all that hath been said before,
Which were sufficient motiues to preuaile,
In any heart where feare of God did rest:
What hope is yet in this rebellious man?
No hope at all, for why his peacocks plume
Is spread abroad the land for to consume.

This rauening kite, this carren crow by kinde,
These seauen long winters with his bloodie hands
Haue waited, spoild, and robd from friend and foe,
And filld vp holes, and dennes, and caues therewith:
In trust that men and meanes the way would worke,
To make him king by others harme and hurt.

And not content mischief at home to warpe,
In forraine parts like rancor he did plot,
To ioyne with him he drew the Spaniards in,
For men, for money, and what els he could:
Supposing by that meanes about to bring,
To dispossesse the Queene and make him king.

More firme to purchase his aspiring thoughts,
In priuate corners all about the land,
In secret manner he had drawne to him,
All hollow hearts and those of Popish marke:
This monster thus his poison forth had blowne,
And hop'd at last to reape what he had sowne.

A discourse vpon the defeate

But the proud *Hamon* when he thought all sure,
Was farthest off his purpose and intent :
God sits on high, and sees mens acts on earth,
And topsie turuie throwes the wicked downe :
All ages tels, experience proues it plaine,
In most extreames God raifeth helpe againe.

To buckle with this Archrebell *Tyrone*,
God mou'd the Queene and Nobles of her land,
To mount to state *Mountioy* faithfull Peere,
That by his hight might *Tyrone* trample downe :
And by the Sun-beames spreading from his crest,
The Rebels heart teare from his traitors breast.

And blessed beames, since first they gaue their light,
How hath the streames which faire *Mountioy* spreads,
Dazled the eyes of *Tyrone* and his traine,
And dimbd their sight like men thats blindfold led ?
For oft we see darke clowdes and foggie mist,
When Sun once shines, it driues them where it list.

Witnesse the Moyrie where *Mountioy* lay,
In fogs, in winds, in stormes and powring raine :
Not for a night, a day, a weeke, or month,
But more then fiftie daies and winter nights:
When tents, when cabbins, cels, and shelters all,
By whirling winds and stormes were forst to fall.

Close by his side this subtile Serpent lay,
And all the rabble of his rebell slaues,
Like leering foxes in their hatefull dennes,
All furnisht well for to maintaine their broile :
But when as once *Mountioy* came in sight,
The snailes drew in their heads and durst not fight.
There

of the Rebels in Ireland.

There did *Mountioy* tyre this *Tyrone* well;
There did his beames his darkeſt trench make ſhine,
There did *Mountioy* traine him to the field;
There was *Tyrone* beat from his ſtrongeſt hold,
And in the end a cowards part did play,
For like falſe Rebels there they ſtole away.

But like himſelfe *Mountioy* mounted yet,
And with the brightnes of his flying beames,
Found out the Rebelle and his damned crue,
Who in Armah were cloſe and ſlylie laid:
For why the Moyrie had ſo curbd the cur,
That he and whelps were glad to run ſo fur.

There did theſe ſnakes roule round their tailles a while,
Yet at the laſt were forſt to caſt their ſkinnes,
Like coward cocks that thinkes their dunghills beſt,
Durſt not abide Armah, where they were in:
For why *Mountioy* hurld bullets in ſo faſt,
As to Blackwater they were forſt at laſt.

There in their faſtnes cloſely they were laid,
Like hogs in ſties, or dogs in kinnels vile,
Like priuie theeues that beſt loues darkſome night,
And hates the Sunne for feare of being ſcene:
So they in bogs and buſhes ſecret lay,
To kill and murder all that paſt that way.

But ſtill *Mountioy* ſent forth his brightſome beames,
To let theſe vipers know he was not farre,
And ſpeedily Blackwater ouer went,
In ſpite of *Tyrone* and his boggie crue:
Moyrie, Mountnorris, and Blackwater fort,
Shewes our *Mountioy* holds *Tyrone* but a ſport.

And

A discourse vpon the defeate

And well it seemes he found his combe neere cut,
Which made him send post vpon post in speed,
His priests and Friers flocked fast to Spaine,
Well loden all with packs and sacks of lyes:
His blessed father now the Pope must helpe,
Or els is like to lose his chiefeit whelpe.

And as in fine it proued to be true,
His plots and letters tooke impression there,
His holy father thought it now high time,
To helpe his grandchild to darke *Mountioyes* light:
And for his aide the Pope did so preuaile,
As *Don Iohn* landed shortly at Kinsale.

There did he seate and trench himselfe full fast,
And mand such Castles as he found stood nigh,
Foure thousand strong he found himselfe to be,
And made no doubt but to obtaine the game:
For looke what art or policie could doe,
To make all sure *Don Iohn* did shifts pursue.

Nothing was wanting but the Rebels aide,
Which when they heard that *Don Iohn* was so nigh,
Their fainting heart began to come againe,
And with strong vowes protesteth straight to come:
And with such speede as Rebels well could make,
To aide the Spaniard they doe vndertake.

Odonnell with three thousand horse and foote,
Set forward first, like furies come from hell,
Tyrone the traitor hasted with his strength,
Most vgly slaues like to the former sort,
Well furnished, as is their beastly guise,
With armes and victuals to obtaine the prize.

But

of the Rebels in Ireland.

But happie *Mountioy* hauing heard these newes,
Drew downe his forces towards *Kinsale* straight,
And nigh *Don Iohn* began for to approch,
To know the cause and busines he had there :
And as the beast that's pind vp in the sty,
He keepes *Don Iohn* that out he could not flye.

There did he campe stoutly with all his force,
There made he trenches fit for souldiers vse,
There made he mounts to batter downe the walles,
There made he forts for to offend the foe :
There from such Castles that the Spaniard held,
By force of armes perforce he was expeld.

Here who had scene for more then fiftene weekes,
The lying of our armie at *Kinsale*,
In open aire, no shelter for reliefe,
Beaten still with winde, haile, snow, raine, and frost,
With thunderclaps and fearfull flames of fire,
Their fairest footing was but durt and mire.

In all which time ranke Rebels held aloofe,
Beating their braines and plotting all they could,
Choaking the aire with their infectious breath,
Fearing the beames would burne from *Mountioy* comes
For oft before they triall good had made,
To meete them boldly *Mountioy* was not fraid.

At last a remnant sent from out of Spaine,
Who winds and seas kept houering vp and downe,
Arriued where *Tyrone* might aide them well,
In number full a thousand fighting men :
Whereby the Rebels better courage tooke,
Being then in strength fixe thousand horse and foote.

D

Oh,

A discourse vpon the defeate

Oh, who had seene these black bands come from Spaine,
With Antichrist their masters banner spread,
Stoutly aduanced, spreading in the aire,
Richly set out with Christs fiae bleeding wounds:
And quartred with supposed *Peters* keyes,
With other tricks which might well babies please.

What deadly curses were there thundred out,
Gainst those that to this stander beare disdaine?
How deepe to Limbo were all good men throwne?
Booke, bell, and candle curst them all to hell:
Their Agnus deis, Crucifix, and Beades,
Were roundly dealt by those this black gard leads.

But who had seene how *Tyrone* and the rest,
Had shar'd the bootie fore the field was won,
And with black pennes did dawbe their bloodie booke,
Of those whose heads in triumph they would beare;
Would mule to heare, and wonder at the flaue,
That should to Prince and countrie such spite haue.

Now gan the diuell laugh and smile a pace,
To see his imps bent to their cursed wils:
For now it was concluded without let,
The Spaniards should relieued present be:
And to that end a messenger was sent,
To tell *Don John* their purpose and intent.

On Christmas eue hard at the breake of day,
Appointed was that they would certaine come;
And while on one side they would freshly charge,
Don John by force should issue from the towne:
By which attempt they thought by force and might,
To win the field and darke *Mountjoyes* light.

But

of the Rebels in Ireland.

But our great God whose seate is heauens throne,
And for his footstoole hath the massie earth,
Who rules and guides the hearts of mortall men,
Without whose will a fillie bird fals not :

Who lets men plot and hammer what they will,
Yet as he please it is effected still.

He held proud *Pharaoh* from his cursed will ;
He curbed *Korah*, *Dathan*, and the rest ;
He hang'd five Kings that Israels peace disturb'd ;
Oreb and *Zeb* he threw downe to the ground :

He caused *Hamon* trie the gibbet furst,
And stout *Goliabs* forehead to be burst.

He neuer leaues those that put trust in him ;
His workes are great, his mercie farre exceeds ;
He still rewards all men as they deserue ;
He puls downe proud men, and sets vp the weake :

Tyrons false heart the Lord full well hath seene,

And will defend a true and lawfull Queene.

For all the secret working of these imps,
He soone can bring their counsels vnto naught ;
He findes the meanes *Mountioy* shall preuent,
Their purposes and enterprises all :

And in his hand holds fast the turning wheele,
That lifts some vp, some backward makes to reele.

As well appeares by this which doth insue :
For *Mountioy* hauing knowledge of their plot,
Drew forth not past one thousand of his foote,
Three hundred horse was all he tooke along :

And easily he led them on the way,
With purpose full to keepe the Rebels play.

A discourse vpon the defeate

Quickly he might the enemies behold,
All marshalled with drums and colours spread,
Guided by Leaders of their best commaund,
In battailes plac'd, with wings laid for the time :
With Lions lookes they made a staring stand,
With good aduice to take the fight in hand.

Now doth *Mowntioyes* beames begin to spread,
His presence dims these Rebels fights forthwith,
And gallantly his horse doth giue the charge,
And drawes his foote to offer them the like :
They charge againe, *Mowntioyes* horse then flie out,
And rushed in amidst the strongest rout.

Iehona now gaue courage to our men,
And in the Rebels strike a slauiish feare :
For in a minuit of a time, they gan
To breake their rankes and throw their armes away :
And well was he that best could run or ride,
To trie their valour none durst there abide.

They being broke, God so did strength *Mowntioy*,
And blest the labour of his worthie men,
That they with speed pursu'd the Rebells slaues,
And in a moment had twelue hundred kild :
Nine Colours won, and many captiues tane,
Two thousand armes they lost vnto their shame.

In their pursute the riuers plaid their part,
And rising vp against such wicked imps,
Their mounting waues did sinke them to the deepe,
As most vnworthie to enioy the land :
Happie was he could shun that bloodie day,
And stoutest man that made most haste away.

There

of the Rebels in Ireland.

There might you see a iust reuenge for blood,
Blood cries for blood, for in each dike and gap,
They groueling lay besprinkled all with blood :
One leglesse lay, another wants his arme :
Some all to cut and mangled back and face,
That streames of blood were shed in euery place.

There might you see from East, West, North and South,
The Rauens, Crowes, and foules in flocks to come :
There might you see from euery den and bush,
The greedie wolues and rauening beasts make haste :
As welcome guests vnto so fat a feast,
They cheer'd themselues as well the most as least.

Besides all this, aboue seauen hundred men,
Were wounded sore and hurt in gricuous wise;
There might you heare them howling with loude cries ;
There might you see them stampe and stare apace ;
There might you see them languish and make mone,
Yet little helpe or suecour to them showne.

Thus by Gods helpe *Mountioy* was the meane,
To daunt the pride of those Arch-rebels all ;
And that same pit which they for others made,
Their cursed feete lay caught in the same gin.
And as this fell, so Lord let be thy will,
When next they meete like hap send Rebels still.

Thus are these men who vnderhand before,
Had cast their cards with trust to get the game,
All malecontent raging in great extreames,
Cursing their chance, returne with all the losse ;
Railing the Spanish, saying this and that,
To be the cause of this their hard mishap.

A discourse vpon the defeat

But had you seene these Rebels in their flight,
When as our forces neuer made pursute,
Twene Cork and Mallo as they past along,
What fearfull fits amazed all their thoughts?
Each bush and blast, each shadow made them say,
Here comes *Mountioy*, therefore make halte away.

For some of his that were false in the reare,
Strooke such a terror in his foremost men,
That downe goes armes and weapons in great haste,
Doubting our forces had been at their heeles:
But loe Gods hand the wicked to confound,
In Mallow foord two hundred there lay drown'd.

There who had seene the Irish loue to Spaine,
For whose defence the Spaniard thither came,
And for their sakes left children, wife and friends,
What crueltie to them these Rebels shew'd:
They murthred some, some strip'd vnto their skin,
And let them lie to sinke or else to swim.

Thus were these traitors all disperst abroad,
Tyrone himselfe came home not with eight men:
His heart was faint, for *Aquavite* cald,
His welcome home was sad and heauie lookes:
Wishing they had the Spanish left alone,
And like false Rebels still haue staid at home.

Odonnell hatefull traitor to the world,
With *Muston* too, sail'd are into Spaine;
Tyrrill the Rebelle tarries still behinde,
VVith new start Rebels sprung vp very late:
VVhose cursed ends no doubt will shortly show,
God hates the works which from such wretches flow.
Now

of the Rebels in Ireland.

Now Rebels all and Papists of this land,
You head-shorne Friers, and you lying Priests,
See what vaine hope is in your popish trash,
Your popish stander was not worth a straw :
Runne therefore headlong, howle, erie and mone,
Throughout the world your shame & losse is blowne.

Mountiay he returnes back to Kinfale,
VVith praise to God for such a blessed day,
Attributing the glorie to the Lord,
In all which fight he lost not full three men :
And souldiers loden were with booties good,
As iust rewards for ventring of their blood.

Here must I marshall in their iust desert,
Sir *George Carew* of Munster President,
VVhose cost, whose care, and trauell in these broiles,
Lively laies downe his loue to Prince and state :
Thomond, Glenrickerd, and Lord Ardleycke,
Like to themselues true honour there did seeke.

Sir *Richard Wingfield*, Marshall of the field,
VVith Sir *George Bouchier* well deserueth praise ;
Dauers, and Lambert, Power, Barley too,
Saint *Laurence, Bagnall, Folliot, and Rast* :
Godolphin, Greame, with Taaffe, and Captaines all,
Honour haue got by Rebels losse and fall.

All this same while *Don John* lay very close,
Expecting still when Rebels promise held :
At last got knowledge of the traitors chance,
VVhich made him hang his head like Spanisht vsf :
He bit his nailes, he leerd vp to the skie,
He stamp'the ground, say musing long did lie.

Hope

A discourse upon the defeat

Hope in *Tyrone*, that course he thought was vaine ;
Hope in himselfe, he saw small comfort there ;
Hope out of Spaine, he knew that would be long ;
Hope for to fight, he found lesse ioy in that.
At last he started from his doubtfull muse,
To call a parley he thought best to chuse.

Forthwith his Drum was sent to shew his minde :
But happie *Mountioy* had no like thereof,
Whose purpose was to starue and beate him out,
As fittest guerdon for his bold attempt :
Yet still to call for parley he was bold,
And marshall men must marshall orders hold.

Parley obtaind, conditions were agreed,
Good quarter held according to contract,
Mountioy please, *Don Iohn* was well content,
Of deadly hate more quiet did insue :
Where otherwise, if both had still held out,
Much losse of blood had brought Kinsale about.

By which contract and composition made,
Perforce must make all Spaniards English loue :
And graunt that English thirst not after blood,
But mercie, loue, peace, and all charitie :
Which ornaments both God and man doth like,
And oft preuailes more then doth bloodie fight.

Besides, this course in reason needs must moue,
The Spanish nation Irish Rebels hate,
By whose presumes and vile inticing traines,
Were hither drawne into so hard extreames :
And make them graunt while life they doe endure,
A Rebels word and strength is most yn sure.

And

of the Rebels in Ireland.

And eke the course *Mountioy* took therein,
May draw the Spanish hate to English loue,
Their Irish loue vnto a mertall iarre,
And Irish trust no more to Spanish arme :
England and Spaine by this may quiet bee,
And Spaine no more the Irish loue to see.

By this the world, the Pope, and King of Spaine,
May iudge the conquest that *Don Iohn* hath got,
Who blustred out halfe Ireland he had won,
And at whose fortune they did so admire,
May now perceiue that Rebels, Priests, and Friers,
Coine naught but lies to fit their owne desires.

And hereby may the King of Spaine obserue,
How God abhors and hates vniust attempts,
And leaue his hate gainst faire *ELIZABETH*,
Virgin Queene, famous for vertuous life :
And blot no more his honour with disgrace,
To backe base Rebels in so bad a case.

Vnto which end, marke but Gods hand herein,
The Spanish present gins to shew their loue,
Hard by Kinsale some bands of English lay,
After the armie was dissolu'd and gon :
Whom *Tyrrel* and new Rebels did deuise,
By strength and force these bands for to surpriſe.

Whereof the Spanish hauing notice got,
Drew forth their men to ioyne with ours straight,
With solemne vowes, there for to liue and die
In English right, and Rebels for to foile :
Thus those which lately sought for English blood,
Will shed their owne to doe our cuntry good.

E

Now

A discourse vpon the defeate, &c.

Now sith *Iehoua* of his mercie great,
Wonderously hath fought in his owne cause,
And giuen now *Mountioy* for to see,
That counsell, horse, and men get not the field:
But whom God loues, and those who serue him still,
Are sure to conquer as their owne selues will.

Then let *ELIZA* rest still on Gods strong hand,
Obey his lawes, aduance his Gospell pure,
Roote out blind *Papists*, *Priests*, and filchie *Friers*,
Bring all degrees to heare Gods holy word:
Cherish the good, snub such as wicked are,
And then *ELIZA* shall prosper in the war.

Laus Deo.

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